2:Seligman & Seligman E-5 (1909-1910) 1932
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602 We may now consider these different aspects of the *ora* relationship in detail.

606 (1) The avoidance of the mother-in-law is so common a custom in Africa as to be considered habitual. All the implications of the mother-in-law situation cannot be discussed here, but there are two elements in the custom which must be borne in mind—the respect due to the mother of the wife, and the feeling that there must be no hint of sexual impropriety with her. The Shilluk who encountered his wife's father's brother's wife on our steamer said that she would complain to other women that she had seen his " nakedness ". Among [291] a people like the Shilluk, who when they wear any garment only knot a cloth over the shoulder, leaving the genitals exposed, this objection seems remarkable, and does point to the sexual nature of 606 the avoidance. So, by demonstrating in a ceremonial manner that •835 there can never be any possibility of sexual intercourse between himself and any woman whom he treats as mother-in-law, he leaves open an approach to her daughter. If a young Shilluk, who has not yet collected sufficient cattle to marry, desires to exercise his right and consort with the wife of one of his *uwa*, he must treat her mother with respect as though he were the actual husband, and if he has not previously adopted this attitude trouble may arise. Or it may be that he wishes to take the widow of one of his *uwa* as a wife; if he has previously respected the mother-in-law of that *uwa* the way is open, if not, she will make objections which may or may not be overcome by gifts.

606 It is clear that in the wide sense in which the Shilluk use the term *ora* for mother-in-law they cannot actually avoid all these women, and certainly not their villages, for among these *ora* will be found almost all the women of a previous generation not of the man's own clan. Actually a man is concerned to avoid the *ora* of those of his *uwa* with whom he comes in contact, or of those whose marriages are personally interesting to him.

606 As already mentioned, the wife's brother's wife is addressed as 607 *ora* and seems to be looked upon as similar to a mother-in-law. It is clear that she stands in a relationship quite different from that of a wife's sister or a brother's wife. But no reasons were discovered for treating her as a mother-in-law.

606 (2) Amongst these relatives may be considered the wife's father 607 and her brothers. They are her natural protectors to whom she may 583

2:Seligman & Seligman E-5 (1909-1910) 1932
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complain if her husband ill-treats her; it is to them that the bride-wealth is given, and the fact that this should be returned should she die childless seems to indicate that the bride-wealth may be considered as compensation to her family for the loss of her children rather than as a payment for her as a wife. The wife's *na* and his son both receive part of the bride-wealth, and though they do not belong to her clan they also are *ora*. The avoidance of these relatives of the wife is by no means a common custom (and is not practised by the Dinka). It appears to be correlated to the fact that they receive some of the cattle of the bride-wealth.

(3) The attitude towards the husbands of female relatives is the converse of the above. Though a man must observe respectful behaviour towards the husbands of his sisters and certain cousins, he appears to be in a more favourable position towards them. He receives part of the bride-wealth given by them for his sisters and certain "cousins", and can demand favours from them.

(4) A woman only looks upon her husband's uterine brothers and his mother's sister's sons as her *ora*. She avoids them strictly; any hint of familiarity would be an offence. It is clear that the nature of the avoidance is sexual, and that by means of its observance the possibility of impropriety is prevented. These relatives of the husband stand in sharp distinction to all others.

Although the Shilluk conception of the "in-law" relationship is broad, the omissions from it are as striking as the inclusions. The wife's sisters do not come under the heading *ora* at all. A man may always treat them with familiarity and, if he wants to, take one as a second wife; he has prior claim to anyone else but must give the full bride-wealth. We were told that a rich man might marry all the *umia* of his wife. The wives of the *uwa* are not *ora*; the wives of clansmen stand in two definite categories—those with whom sexual intercourse is permissible and those with whom it is not—and to most of them descriptive terms are used. The wives of all those clansmen called either *wa* or *uwa* belong to the former class, but intercourse with the wives of any other clansmen is said to cause death to both offenders. Care would be taken in dealing with the second class to avoid anything that could possibly be looked on as a compromising situation, such as staying in the house of these relatives when their wives are present, or sitting upon the mat or skin of the woman. Thus, though not called *ora*, they are avoided ceremoniously.

2:Seligman & Seligman E-5 (1909-1910) 1932
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of a wife to the deceased will take place at the grave-side. After this the woman is considered as related to the dead man's family. Later she will really marry, but no statement is made as to whether cattle are exchanged at the grave-side marriage.[1]

A Shilluk may have intercourse with the wife of any man whom he calls *uwa*, that is to say, his own brother by another mother, his father's brother's son, or his clansmen of his own generation. He may claim the same privilege from the wives of his own father (except his mother) and of all those men whom he addresses as *wa*. A father will know that his son is consorting with his wife, and will go to another hut and say nothing about it. The attitude of our informants could be expressed thus: "Why should the father object? Surely it is better that his son should do this than go to other women, when he would be obliged to pay the fine for adultery?"

With regard to access to the wife of an *uwa*, a young married man said that if he found that an *uwa* had been to his wife while he was away he might feel very angry, there might be bad talk, but that would be all. The chief would say to him, "He is your *uwa*. It is all right." And he would accept this, whereas if it had been a stranger he would try to spear him. A young unmarried man who was exercising his rights towards the wife of his *uwa* (actually his father's brother's son) said that his *uwa* (the husband) knew, and that he made no objection and was friendly towards him. A child of such a union always belonged to the woman's husband, and any idea of it belonging to the wife's lover was ridiculed.

Any attempt towards intimacy with the wives of *uma*, *umia*, *una*, *oka* or *kwa* would be considered worse than adultery, and it was believed that the partners in guilt would die. Mr. Heasty states that intercourse with the wife of an *ora* would be looked upon in the same way.

About the sixth month of pregnancy a wife leaves her husband —for intercourse should now cease—and returns to her parents' house, where her child is born. Hofmayr states that both husband and wife are "unclean" until a few days after the birth of the child,[2] while Westermann notes that it is considered shameful for a woman to conceive during lactation;[3] if such a thing occurs it is usually supposed to be due to adultery, presumably because conduct leading

[1] Op. cit., 293.
[2] Op. cit., 271. A pregnant woman is distinctly dangerous; we heard of the death of a child, already ill, whose death was attributed to the visit of a pregnant woman to the house.
[3] Op. cit., xxiii.

but the usual fine for making another man's wife pregnant consists of three cows and one bull; if pregnancy does not result the fine is two head of cattle. Fines for seduction are paid to the girl's father and vary from one to three head of cattle according to whether or not the girl is made pregnant. If a woman has committed adultery, she confesses it at the time of childbirth; her husband then exacts the appropriate fines from the men concerned.

If children have been born outside marriage the eventual husband may take them over and will pay extra bridewealth cattle. Failing this, they are brought up in the *gol* of their maternal uncle and belong to his clan. He will receive the bridewealth paid on the marriage of the girls.(1)

Widow Inheritance

According to Westermann widows are inherited by the brothers of the dead husband or by his sons, who take the wives who are not their own mothers. He then adds that, if children are begotten from these wives, they belong to the family of the dead man and "they are like his own children."(2) This custom of raising up seed to the name of the dead man is general among the Nilotic tribal groups.

KINSHIP AND KINSHIP TERMINOLOGY

Ora

The in-law relationship of *ora* has been commented on by Seligman and Pumphrey. It appears to have two particular applications, being used in a narrow and in a wider sense.

A man describes as *ora* all his wife's kinsmen and, strictly, all the kinsmen of the wives of the men of his own generation belonging to his own clan. This extension may be because he is allowed, at any rate in theory, to have access to the wives of such clansmen and temporarily takes over the in-law relationship with their parents. During the first years of marriage the members of the husband's *gol* have to respect and to avoid the members of the wife's *gol*. Pumphrey suggests that the basic reason for this is that the initial period of marriage is an unstable one and friction is gradually resolved as the bridewealth is paid off and children are born. To avoid friction the husband does not speak to his *ora* and meets them as little as possible.

In a wider sense the *ora* tie is connected with certain sex taboos. The breach of these taboos is believed to cause *dwalo* sickness, a form of illness believed to affect both mother and child who will die unless the man who induced the mother to break the taboo will split a gourd in two and sacrifice a sheep.(3) There are certain *ora* relationships between lineages and one lineage will be *ora* to another. Thus, if men of lineage A have married women of lineage B, C and D, there are *ora* relationships between A and B; A and C; A and D. In such a case no men of lineages B, C and D

(1) Pumphrey, *S.N.R.* 1941, Vol.XXIV, pp.34-5.
(2) Westermann, *The Shilluk People*, 1912, p.114.
(3) Pumphrey, *S.N.R.* 1941, Vol.XXIV, p.29.

582 613 836 could marry woman from lineage A as this would prevent the correct working of the relationship of avoidance and would confuse the situation. Each lineage therefore develops a tendency to marry women of some other specific lineage,(1) but this is a traditional convention only and not compulsory.

In addition to the ordinary *ora* relationship between two lineages it is dangerous for a man to have sexual relations with a member of a lineage which is *ora* in the second degree. B, C and D may have an *ora* relationship, through customary intermarriage, with other lineages, E, F, G and H. If a man of lineage A seduced a girl of lineage E then all the men of lineage B would be offended, since they regard marriage with girls of E as their prerogative, and there is an *ora* relationship between the two [753] lineages as there is through A and B. *Dwalo* sickness would result from the offence in the same way as if a man had relations with a woman who was a blood relation.

Terminology

601 Pumphrey gives a list of Shilluk kinship terms,(2) among which may be noted the absence of any single word for brother, such a kinsman being described as father's son or mother's son. The Shilluk kinship terms used to describe members of the immediate family are extended to others of the same generation, and from this descriptive terminology a classificatory system is formed.

RITUAL AND OTHER CULTURAL FEATURES

771 There are three major aspects of Shilluk belief and ritual; the recognition and worship of Juok, the cult of Nyikang and the kings in whom he has been reincarnated, and the cult of the ancestral spirits. In addition there are less important beliefs such as the belief in the spirits of the bush and river.

JUOK

776 [771] [782] The concept of Juok is found in many of the Nilotic tribal groups although beliefs concerning it vary. Among the Shilluk Juok refers to a spirit which is universal, formless and invisible like the air. Juok is above Nyikang and men though he is approached principally through Nyikang. The Shilluk perform sacrifices to Nyikang which cause him to move Juok to send rain, to prevent misfortune, remove sickness and so forth. Juok is so linked to Nyikang that he is seldom approached in prayer without mention of the latter as intercessor. Juok is vaguely associated with the firmament and is recognised as creator though he is believed to show little interest in men owing to his greatness which is so far above them.

Hofmayr(3) states that the Shilluk put adjectives to the word Juok in order to bring out one or other of his attributes:

(1) Pumphrey, *S.N.R.* 1941, Vol.XXIV, p.30. (2) *Ibid.*, pp.37-9.
(3) Hofmayr, *Die Schilluk*, 1925, pp.186-7 and p.193.

8:Howell E-4,5 (1937, 1948) 1953 FJ23 Shilluk FJ23

This also applies to a girl who (on Pumphrey's definition) is already technically married, but still living in her father's home. The seduction of a girl in this condition (which I prefer to call betrothal) by an outsider is not considered a more serious offence than seduction of a girl who has not been bespoken. In such circumstances, too, the compensation is the recognised right of her father or legal guardian and not of her so-called husband. It is true that the latter will usually be expected to collect the compensation and to take action either directly or through the agency of the Courts, but he will ultimately hand over the ox to the girl's father. Seduction of a girl in these circumstances is not therefore adultery in the legal sense.

Seduction, whether of an unbetrothed or of a betrothed girl, if followed by pregnancy, is considered a more serious offence and demands a higher rate of compensation, which again is claimed as the right of the girl's father. This is known as *kwor yar nian gier* and is nowadays fixed at three head of cattle.[1] Again, in the case of an unbetrothed girl, her own kinsmen will take action, but if the girl is betrothed, her future bridegroom will take up the matter on behalf of her family.

An act of adultery with a wife (in the full legal sense) demands an indemnity of two head of cattle (*kwor kwob cir dhano*) payable to her husband.

The impregnation of a married woman (in the full legal sense) is a much more serious offence and the recognized compensation is four head of cattle[2]—*kwor yac cir dhano* or *kwor yac cir ot*. The cattle are claimed by the woman's legal husband who will retain them unless there is a divorce, in which case they go to her kinsmen. In fact they would be deducted from the cattle which the wife's kinsmen should return to the husband on divorce and it is unlikely that he would hand them over, especially if they had been paid a long time before.[3]

If a divorce follows the offence the child will normally become *okeyo* (unless legitimization fees are paid) and will be brought up by its mother's kinsmen. Otherwise, children born of adultery belong to the legal husband, even if the wife leaves him to live with her lover.

Adultery with the Wives of Kinsmen

As among other Nilotic tribes, the exaction of compensation usually depends on the relationship between the husband and the woman's lover. Pumphrey says,

> No *kwor* is payable where a man has relations with the wife of his brother or his father. In fact, little resentment is felt in such cases, especially if the offender is unmarried, the realistic view prevailing that it is better so than that he should incur cattle payments by exploits elsewhere.

This statement is substantially correct, though it must be realized that it does not imply that there is anything in the nature of the right of access to each other's wives by close kinsmen.[4] It is forbidden for two (uterine) brothers to cohabit with the

[1] Shilluk say that it was seven head in the time of *nuti* Kur (1909).

[2] Shilluk say that the number demanded in the past was eight.

[3] Unlike the Nuer and Dinka, there is no limit to the number of times a man may demand compensation for the adultery of his wife. Moreover, if several men are concerned, compensation is demanded in full from each. This does not apply if a child is born, as here only one man can be held responsible, and it is said that the woman will sometimes be prevailed upon to name the richest of her lovers.

[4] As suggested by Hofmayr.

8:Howell E-4,5 (1937, 1948) 1953 FJ23 Shilluk FJ23

same woman and to do so would result in spiritual calamity and actual sickness (*dwak*) for which ritual expiation would be necessary, even though an indemnity would not be claimed. This spiritual bar does not apply to half-brothers though again no compensation would be expected. Immunity from the payment of compensation for adultery extends also to paternal cousins and agnatic kinsmen farther removed in the kinship structure. The extent is variable—a link four to five generations back may still give immunity—but it appears that common residence in one hamlet or one settlement is a factor of importance. Shilluk say that this theoretical relaxation of the law of adultery is less commonly accepted than in the past and that compensation is more frequently demanded. This may be due to the fact that legal machinery is now available for the settlement of such claims, though presumably public opinion in the matter is expressed in the judgements of the Courts. Moreover, the network of obligations to assist relatives in the payment of compensation of this sort was cast wider in the past. Hence, theoretically at any rate, those who would receive compensation might well be those upon whom lies the obligation to assist in its payment. The two obligations thus cancel each other out.

The following court case illustrates the procedure.

Ajak *wad* Fadiet *v.* Awow *wad* Awingjok (*kwor kwob nian ajw*)

Awow seduced Landeng, daughter of Akiec *wad* Nyaljok. Landeng was at the time betrothed to Ajak, who had paid nine head of cattle and thirty-six sheep. She had not, however, taken up residence with Ajak at the time of the offence and, since no child resulted, only one bull is claimable. The Court awarded Ajak one bull which will be handed over to Landeng's brother, since Ajak himself has no legal claim to it.

Akoc *wad* Agiu *v.* Taytung *wad* Deng (*kwor yat nian ajw*)

Taytung impregnated Nyandongkal (daughter of Bilnyang, brother of Agiu) and she produced a girl-child. She was subsequently married to Ajing Amikwei for a full bridewealth of ten head of cattle. The baby, however, remains with her maternal uncle and is *okijo*. Her maternal uncle has full rights in the child and will receive the bridewealth on her marriage. Neither her mother's husband nor her physical father have any rights in her at all. This case was brought before the Court merely because Taytung had not completed the compensation payment which he was ordered to do. (He had, in fact, only paid two out of the three.)

Onak *wad* Maydong *v.* Dogeng *wad* Ajwin (*kwor yat cie dhau*)

Dogeng seduced Onak's sister Agwer. She was at the time betrothed to one Bul Ayuil, but was living at home. A boy was born to Agwer after she had taken up residence with Bul, by then her legal husband. For this reason, the child (though actually dead) is considered to belong to Bul, though the compensation is claimed by Onak. The case was brought to the Court simply because Dogeng had paid no compensation which he had previously been ordered to pay by instalments. No dispute over legal paternity of the child or over the compensation cattle had arisen. Had the child lived (especially if it had been a girl-child) Onak might have claimed legal rights in it, though the ruling here, as we have seen, is that providing the child was actually born after the woman had taken up residence with her husband it should belong to him. In fact, the child was born a considerable time after Agwer had taken up residence with Bul. Otherwise the case might have been classed as *kwor yat nian ajw* and assessed at only three head of cattle.

8:Howell E-4,5 (1937, 1948) 1953 FJ23 Shilluk FJ23

thiag

One other offence which is recognized by the Shilluk and is also known to Nuer and Dinka is *thiag*. This refers to fornication with a woman who is pregnant or lactating. Should the woman abort the child, or the child die subsequently, four head of cattle are claimed. This applies, of course, only to married women and in effect means that a man must pay four head of cattle for adultery where in other circumstances he would only pay two.

Sexual Offences Concerning Female nyiriths

It is a rigid rule among the Shilluk that no female *nyireth*[1] may marry or indeed have sexual relations with any man. It is possible that in the past they were more strictly guarded and deterrents in the form of severe punishment were more rigidly applied. Seligman says,

> . . . the daughters of a king must remain unmarried, the alleged reason for this being that it is unfitting that the daughter of a king should marry a commoner, while she could not marry a *nieret* (king's son) since this would be incest. The prohibition of marriage does not, however, extend to all intercourse; a king's daughter is allowed to select lovers as she chooses, and nothing is said so long as it is not publicly known that she has become pregnant; but if this were discovered she would be killed, as would also the man responsible for her condition. This rule, which until recently appears to have been sternly carried out, led to frequent production of abortion.[2]

This rule is still insisted on by the *reth*, though clearly it is ineffective nowadays since *nyiriths* have become something of a problem to the Administration. Writing in 1946, Thomson says that female *nyiriths* can be divided into two classes: (*a*) those who cohabit with Police and 'Malakia' (detribalized urban elements) and (*b*) those who live in Shilluk country.

The former class appears to be numerous, and has gained notoriety owing to its pursuing its trade largely in Malakal. I believe it forms a small minority of female *nyiriths*. Some of them live faithfully with their unmarried husbands, others are more flighty and others again are prostitutes. As long as these *nyiriths* remain in Malakal or Kodok they are merely objectionable on moral grounds.

The latter class is a menace to tribal society. Their habits are similar to the female *nyiriths* who consort with 'Malakia', but in this case the 'husband', being of Shilluk blood, feels bound by tribal custom and its distortions. The tribal custom appears to be that the first time a female *nyireth* becomes pregnant the lover has to pay ten head of cattle (*kwor*) to the *reth*. In the old days it was held to be a disgrace for a female *nyireth* to give birth and abortion was frequently practised. The ten head of cattle to the *reth* would not be objectionable, if it could be looked on as bride-price (which it is not). If this were so, the *reth* would have a personal interest in the fidelity of the *nyireth*, as the bride-price would, of course, be returnable on divorce. It would be right that this bride-price should go to the *reth* as being either father of the girl or *in loco parentis*.

This custom has, I think, largely fallen into contempt and I doubt whether the number of cattle reaching Fashoda amounts to very much. This does not mean that the lot of the

[1] *Nyireth*, daughter or son of a *reth*.

[2] Seligman, *e.g.* 'The Cult of Nyakang and the Divine Kings of the Shilluk'. *Report of the Wellcome Tropical Research Laboratories*, Khartoum, 1911, p. 218.

17: Pumphrey G-5 (1934-1938) 1941
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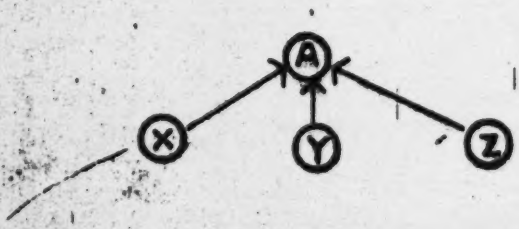
607 husband will not speak to his *ora* and if he meets them on the road will step hurriedly off the roadway and allow them to pass.

SEX TABOOS.

607 613 835 The *ora* tie in the wider of the two senses above described, is of practical importance only in connexion with certain sex taboos breach of which is visited by *dwalo* sickness. In what follows the word *pac* (or *pa*) must be taken to mean a lineage (*i.e.*, a detachment of a clan within a settlement). The expression *pa ora* thus means a *pac* which is *ora* to the speaker's *pac*. Since the speaker's *pac* will not all have married into one and the same *pac* it follows that it will have several of these. Thus in the diagram :—



582 835 613 607 If there has been intermarriage between A on the one hand and X, Y and Z on the other, then X, Y and Z are all *ora* to A, A being reciprocally *ora* to X, Y and Z. If men of A have married women from X, Y and Z, no men of X, Y or Z may marry women from A. To have other than "one-way traffic" would hopelessly confuse the issues.

It might be supposed that, since in each *pac* (in the particular enlarged sense of the word defined above) there may average fifty married men, the number of *pacs* which are *ora* would be nearly as numerous. In fact this is not the case because each *pac* develops a tendency to marry women from another particular *pac*[35]. This tendency is nothing more than a traditional convention with which it is not

35. For example it is the tendency of the youths of Fathworo to marry girls of Adhiling.

17: Pumphrey G-5 (1934-1938) 1941
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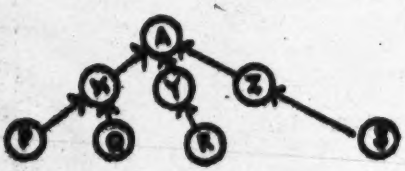
compulsory to comply. It will be seen later that it lessens the possibility of *dwalo*. 582 835 613 607

Dwalo[36]

In this diagram :—



X, Y and Z are, as before, *ora* of A (men of A having married women from them). X have married women from P and Q; Y have married women from R; and Z have married women from S. The entire membership of P, Q, R and S stands to *pac* A as *myer man ora*,[37] that is to say *myer ora* of the *myer ora* of A (or "villages of the wives of the *ora* of A," an exact translation of "*myer man ora* A"). To have sexual relations with a woman of a village which is thus *ora* of the second degree (*pa man ora*) is to break a taboo and incur the supernatural sanction of *dwalo* sickness.

The same sickness is said to be produced by incest or by a man having relations with a women to whom he is related; but it seems that the most grievous form is that incurred in the manner described. It will appear complicated but to the Shilluk it is a simple conception. Nothing is more important than to avoid friction with one's *pa ora* and nothing is better calculated to produce it than the seduction of a *pa man ora* girl. This may require explanation. As already said 182 582 607 613 835

36. *Dwalo* is a form of sickness which from a description of the symptoms would appear to resemble dropsy. Both the woman concerned and her child are affected, and it is believed that they will die unless the man who has seduced her in contravention of the taboo makes a prophylactic sacrifice by splitting a gourd, killing a sheep and putting the stomach contents on top of the gourd in the road-way, "so that the people passing-by may carry away the *dwalo*." 753 755

37. *Myer* is the plural of *pac*.

182 there develops a tendency for *pac* A (to refer again to the diagram above)
582 to marry women of *pac* X. Men of *pac* A will therefore have ready
607 access to the unmarried girls of *pac* X, as, similarly, will men of *pac* X
613 have ready access to the unmarried girls of their *pa ora*, P. Now if a
835 man of *pac* A seduces a girl of *pac* P it naturally annoys the men of *pac* X who regard *pac* P girls as in some sense their prerogative.

Dwalo is thus a good example of a religious sanction harnessed to the service of social expediency. Without doubt, although no Shilluk volunteered the explanation, the *dwalo* taboo has developed from the consciousness that seduction must be rigorously discouraged where it would imperil good relations between *ora*.

DIVORCE.

768 The verb *tang* is used for the breaking of a marriage, whether owing
[584] to the death of the wife or to her refusal to live with her husband. Cases where the wife dies are naturally less acrimonious than those of the other kind and will be considered first.

583 Where a marriage is terminated by the death of the wife, her *gol*
768 must either present to the husband an unmarried sister as *kai ot*,[38] or
[587] they must return the cattle (or their equivalent in similar animals) making deductions for children born of the marriage and living at the time of their mother's death. These deductions are generally at the rate of two head for each son and five for each daughter, the children of course going to their father. Thus a husband who has paid the full bride wealth of ten head and has a son and a daughter alive and born of the marriage can reclaim only three head of cattle.

586 Cases resulting from the refusal of the wife to cohabit with her husband may be more properly described as cases of divorce. Divorce in this sense results not from any act of the parties but from a state of affairs judicially recognised as warranting the return to the husband of the bride wealth, with or without suitable deductions for children born. Deductions are usually made, but if it is held that the behaviour of the wife has been particularly blame-worthy the husband is sometimes

38. Literally "substitute of the house."

17: Pumphrey G-5 (1934-1938) 1941
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684 married and living with him. It varies from four head of cattle to one bull, its different types being :—

Kwor yac cie dhano	— for making pregnant the wife of another	4 head of cattle
Kwor yac nian a fur	— for making pregnant an unmarried girl (or one who, although married, is still living with her own *gol*)	3 head of cattle
Kwor kwobe cie dhano	— for having relations with a married woman without resulting pregnancy	2 head of cattle
Kwor kwobe nian a fur	— for having relations with an unmarried girl without resulting pregnancy (or with one who, although married, is still living with her own *gol*)	1 head of cattle

● 835 837 Provided the appropriate payment is promptly made these cases produce little ill feeling. No *kwor* is payable where a man has relations with the wife of his brother or of his father (other, of course, than his own mother). In fact little resentment is felt in such cases, especially if the offender is unmarried, the realistic view prevailing that it is better so than that he should incur cattle payments by exploits elsewhere.

684 944 827 Sexual offences are seldom disputed. Those resulting in pregnancy come to light inevitably, for the girl will be questioned and will reply truthfully; nor will a man thus named ever deny. Cases not resulting in pregnancy come to light only when the woman, whether after marriage or before, is giving birth to a child. Shilluk mothers think that their labour is facilitated if they name to the attendent midwife every man with whom they have had relations. News is brought to her family of the names uttered and the woman's *gol* hasten to claim the requisite *kwor* from every man named. Sometimes as many as five bulls are 684 claimed from five separate men, but sometimes when too many paramours are named the girls' *gol* are ashamed and do not claim at all. [548] Although women who go to live in the towns often become prostitutes there is no prostitution in tribal life. Since the marriage age for men [837] is on the average as high as twentyeight extra marital relations are [582] not uncommon.

848 Children born outside marriage may be taken on by the man who eventually marries their mother. If so then he is made to pay extra for them at the rate of five head of cattle for a daughter and two for a [847] son.

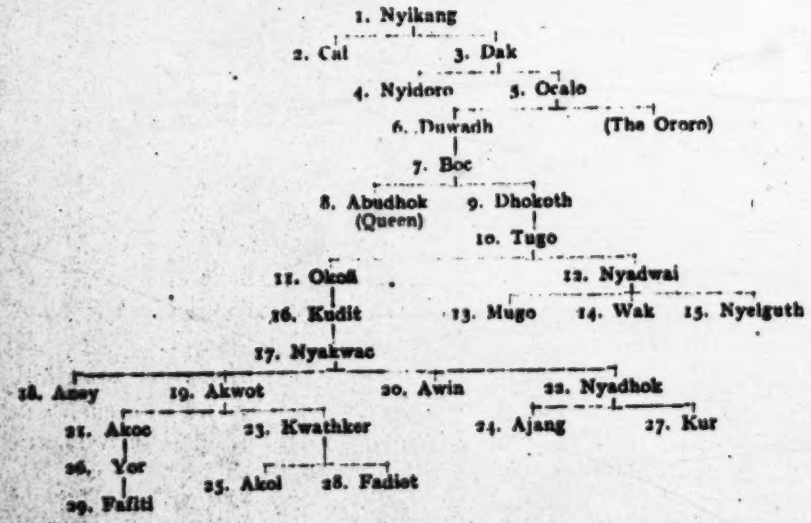
17: Pumphrey G-5 (1934-1938) 1941
FJ23 Shilluk FJ23

son. Alternatively, and probably more frequently, they are brought up by the *gol* of their mother and regard their maternal uncle *in loco parentis*. In such case the child, whether male or female, is termed *okeijo* and belongs to the clan of its maternal uncle. Such a child may have relations with the wife of his maternal uncle in the same way as a son may have relations with the wife of his father[39]. A girl who is *okeijo* will be married from the hand of her maternal uncle who will receive the entire cattle price.

APPENDIX I.

TREE OF THE KWAR RETH.

(N.B.—This is Hofmayr's tree, adopted by Professor Seligman and here reproduced with spelling alterations only.)



39. This fact well confirms the view that it is social expediency and no affair of blood which dictates the *dwale* taboo.

17: Pumphrey G-5 (1934-1938) 1941
FJ23 Shilluk FJ23

beings have no motive power other than divine impulse. They are moved always by God. Thus *yi kal Juok* (you have been brought by God) takes the place of *yi bi* (you have come) which is a normal form of greeting among friends.

When the conversation relates to or is being carried on with the *Reth* himself, more complicated modifications are necessary. Objects used by the *Reth* are called differently from their normal names. There are many examples, most of which have been given by Professor Westermann. It is interesting that the names which objects assume owing to their association with the *Reth* are always names of similar but inferior objects. Thus his beer is called "water," his donkey is called his "dog," his spear is his "stick" and, strangest perhaps of all his head is his "pebble."

Elaborate circumlocution is necessary when enquiring about child-birth. A married woman can hardly be asked if she has children or how many had she got. Even a husband should not be asked outright whether or not his wife had produced him children. The husband will be asked "has your wife found something small?", or "has your wife been helped by God?" It is also very bad manners to ask a woman what is the name of her husband.

These conventions might lead one to suppose that matters of sex were regarded as delicate *per se*, but this is hardly the truth. Outside wedlock there is no nicety. An unmarried girl will be asked with brutal frankness "*yi yaci men*" ("you were made pregnant by whom?") and here the word is the same as that used in talking of domestic animals. The inference is that delicacy is required not because the subject relates to sex but only if and when it touches upon the marriage tie.

No one can deny that the Shilluk are by our standards brutal. Their code dictates that a man may be killed for a man, quite irrespective of the victim's guilt provided only he is from the clan of the killer of the man avenged.

Their moral code, though peculiar, is definite and strictly observed. The marriage tie is not sacrosanct, but rape, as also prostitution, is almost unknown. Both are regarded with abhorrence.

24: Howell E-5 (1951-1952) 1953 FJ23 Shilluk FJ23

In the meantime, I had driven along the road until, about two miles north of Fashoda, I met Nyikang, Dak and their followers moving at great speed towards the capital. I followed them for a while and then took up a good position immediately west of Fashoda in the open grass where I knew the opposing forces would meet. Nyikang soon arrived and halted, drums beating and the shield-bearer dancing forward in defiance of the *reth* and his army who were by then appearing over the crest of the northern bank of Arepejur. The *kwa* Nyikwom, armed with whips, then dashed forward and those armed with millet stalks met in a disorderly and not very spectacular clash well to the west of the main party. Then, as the *reth* and his personal guards drew near, Nyikang and Dak rushed up to him, surrounded him and bore him off towards Fashoda, while a furious battle took place between the opposing forces, the *kwa* Nyikwom lashing out with their whips without mercy.

Outside the shrine, which had been beautifully cleaned and decorated for the occasion, the royal stool (*kwom*), wrapped in white cloth, was ready. As Nyikang and his captive drew near, the white canopy was thrown around them. It was therefore not easy to see what happened, and it would have been unseemly to push behind the screen, but it was clear that the substitution had taken place a few minutes later when Nyikang withdrew into the shrine.

A short time afterwards, the *reth's* feet were bathed and he was carried to the temporary camp opposite. He emerged again almost immediately to make passes over the bull, covered in white cloth and a leopard-skin, with the traditional weapons handed to him for the purpose, and then entered *Adul* once more, while the beast was sacrificed, falling on its side about fifty yards away. The man responsible for spearing it" was seen running rapidly towards the river where he must wash the blood from the blade and purify himself in the water. A fire was then lit inside one of the two small huts in the camp and water was heated in which the *reth* was bathed."

This ended the first day of the installation. The *reth* was safely in seclusion within *Adul*, and although not free from danger yet, had successfully passed one of the most dangerous periods of the whole procedure. The only other ceremony performed that day was the lighting of fire outside the camp

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" From the *kwa* Nyiboc of Limo.

" In conversation with Shilluk after the event, I was informed that during his stay at *Adul*, the temporary camp, the *reth* is expected to have sexual intercourse with one of his half-sisters. The custom (*kwong*) is said to derive from Dak, who, infuriated by Nyikang's action in giving his mother, Abec, to Cal (or Burru, another brother), took one of his half-sisters who eventually gave birth to Odolo. Nyikang was apparently outraged by this action, but decreed that thereafter every *reth* should take one of his half-sisters. This story is recorded by Hofmayr (see Bibliography), but I had not realised that the act—a ritual breach of the rules of exogamy and called *ahudo*—actually takes place. It is also said that members of the *kwareth* have to do likewise when they are appointed chiefs (*jago*) though it is admitted that the woman is usually a more remote kinswoman than a half-sister. The act is none the less one of incest. The matter needs further investigation.